[illegible] "Wicked Cavendish" which names the album "[illegible] Cavendish." The prevailing theme of most of these songs is nostalgia, expressed in a longing for a loved and remembered place or an idealized woman. When played by the Indians, all of these melodies are transposed to a minor key, which further accentuates the nostalgic quality of the words and music. An undercurrent of protest and consciousness is introduced by the Ponchartrain time in which the town is enshrined. A number of people also own privately-held phonographic libraries called "gramophiques" on which a mixture of music, ranging from rock to ballad, is played.

Young men sometimes improvise short songs around commonplace activities. These are also sung in a minor key. Theo Hicks, while preparing to go hunting, sang of how he was going to get a moose. Sung comparative harmony from other young men are occasionally heard, as Old Mike's song one night. Even Tom occasionally has guitar and improvised a song around an incident that had occurred earlier that day. The words were:

I got [illegible] for morning
I don't want to die
Oh-o-holly-o ... [yodelling]

Dancing. One of the most popular recreational features are the dances marking summer evenings in Lower Post. Early in the summer, with many young people in town, such dances are held almost nightly. They are attended principally by young people, married or single, and by one or two white men. When the Protestant soldiers were in the Kaska area, a weekly dance[illegible] up in these dances until the Army declared Lower Post out of bounds. The dance is furnished by a violinist and one or two guitarists. Dances begin around midnight, when it is starting to get dark, and may continue to three or four o'clock in the morning. Later in the summer, as the nights get longer, dances start earlier. When a group of people come to dance they first ask the accompanist musicians to play. The players receive no remuneration for their entertainment, although soldiers and white men sometimes collect a purse for them. The men wait in a hall or place to dance. Some [illegible]'s home, an unfinished trading store, and a deserted bunkhouse belonging to one of the trading companies were all used regularly as dance houses in town at [illegible]. Most of the time such accommodations are made available without charge around town, however. Some [illegible] sought to collect money from visitors attending dances in his home. He defended his behavior by speaking of the [illegible] dance hall in Fort[illegible] to which admission is charged. Few people paid him to [illegible] around this town.

After a dance has been announced, people congregate outside the building, which the players take their places at the back of the house near a lamp or candle. Several times an[illegible] before sufficient dancers gather inside the house or before people feel relaxed enough to go on the floor. Boys who have been drinking get the dancing underway more quickly, the consumption of liquor, here, as [illegible] always making a more spontaneous and lively party. Within the dance house, the sexes line up along opposite walls of the building. When a man wishes to select a partner, he crosses the room and steps before the girl of his choice. She rises and, looking away from her partner, begins to dance with him. A girl continues to wear her fur throughout the dance. The men hold her partner lightly and

[illegible] rarely a dark sky conversation between the couple. When the meal has wrapped, the girl rises swiftly and crosses to her place while the men pass the hookah across the room to the mouth towards the building until the next number is begun. Sometimes women are go-betweens. More frequently these which wearing their best cloth, colour it a very warm, gold coloured to wear their coats. Each wears also there building an embroidered signature a dark bands. In time, Kuku dancing may be described as a one-way, but even one is looking around in a monotonous walk-like way that has earned the soldiers' appellations, "Lumo Pair skulls." The Tiddlers do a square dance, but the Kuku Indians have their time. Widows are rarely played and are not well danced. When suppers when accustomed are kind of introducing a version of the one way Calling, "woodpecker!" that carries the way to hanging the lock forcefully as the first moment of shuffling. Sometimes young Indian can entertain them to the season, and Kuku-Kuku-Kuku even considerable amusement by spending up the tempo of playing, forcing everyone to dance rapidly. Occasionally a whole man will fulfill the a dance. The playing is dance than the Indians and he frequently exchanges his way way with widows, whereupon, and gallop in which the natives do not dance confidently.

[illegible] One of the primary sources of enjoyment in dancing comes from the movement and rhythm. There are, however, other functions of a dance which contribute to its popularity. The first of these is the excitement which even without the aid of alcohol, serves to build [illegible] down the emotional resistances of the people and, like the gambling games, fuels to some [illegible] of the most extensive social interactions in the society. Dances are the popular forums they are among the few situations facilitating sexual association. Soldiers and civilian construction workers employed on the Alaska Highway exaggerated the function and often walked dances to recruit Indian girls for sexual purposes. Complaints by native and missionaries led the provincial and Mounted Police to put complete ban a dances and order run of many all strangers found there. Indian dances are also hated by the police as dance evidence of [illegible] drinking. Dances break in progress after midnight, therefore, are ordered closed under the terms of a provincial law forbidding Sunday dancing.

[illegible] Gambling is common in dancing and would take a space in gambling. Card games, such as poker and blackjack, are played during the summer and winter but are considerably less extensive than the stick games, which take place for a few consecutive nights until sometimes. When interest has been aroused in such a game, extensive preparations take it to played and word travels through the community. Gradually people make their way to the designated spot. Gambling generally takes place when dances have come, since experience has taught the Indians that this enables maximum and visitors are likely to be displeased if kept awake by the sound of the drumming.

In preparation for gambling sessions two men chosen with wrists from game willow branches. These sticks, with about a foot long, are pulled and one end designated as their they use to throw over the ground. The men will a to choose two sides. This is done by [illegible] two the men into a male possession a the standing between the regions of the area. Each man usually consists of a very number of men. Sometimes to ten. It would a two designated to manage the "show," which may consist of a flying pole, a few gallon oil tin, or a washboard three specially prepared for gambling. The show each a a plain piece of thick willow.

[illegible]

[illegible] were called on others. All songs were considered [illegible] called after the person who introduced them and were called "so and so's song". Most lyric songs had no [illegible] those songs are known to have originated in the [illegible] described. The themes of these songs were usually [illegible] were more of a serious, others of a comic nature. [illegible] more lyric songs, and were described the doings and [illegible] feelings of people and animals. In every case of [illegible] were real memories or someone's songs.

In common [illegible] various names by which [illegible] to among the British Isles young people sang their [illegible] singing songs in turn.

Young men from the time of their [illegible] primary social meetings lived in a lodge by themselves. [illegible] Young people lived in lodge songs sometimes as many as twenty [illegible] young men controlled the young men's lodge on [illegible] side. This lodge was of an opposite character, [illegible] of the same songs and ceremonies as other lodges. [illegible] The young unmarried men of both [illegible] lived in opposition to their lodge, those of the former playing [illegible] on one side, those of the [illegible] on the other. They [illegible] ball, [illegible] games, sang and danced themselves. They [illegible] each lived here sought out in groups to the [illegible] for learning of games, including [illegible]. They got their [illegible] and those and did their own sewing. They [illegible] many lyrics were other people and taught to themselves.

'give' used.

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The feast and paying ceremony generally lasted from two to four days, depending a good deal on the rank and prominence of the deceased and his family. The guests or members of the opposite phratry did most of the dancing and singing. In some of the songs they eulogized the deceased and his family. A special class of songs was used at these ceremonies. I have collected some of these songs. One of the songs belongs to the Dakakwan clan of the Wolf phratry. The words used in it are "I have lost a good thing, my nephew". The singer in these words regrets the loss of his nephew who was a good one. The other two are lullaby songs. In one of them the words are "My uncle, have you gone for good (have you gone never to return)"? The reference is to the person's deceased uncle for whom he is paying. In the other, the words are "My uncle, you are the same as saltwintsaqa" (an instrument used to rub over the floor and make the blood come. Used to resuscitate by some one to make them healthy, strong, powerful etc.). The reference is that through the death of his uncle, for whom he is paying, he has been made strong (in property or rank etc.). Other words are "Perhaps I am not as strong as you are (or equal to this)". When the guests heard these words in the song they expected he would show his strength by making

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ing payments etc. In the singing of these ceremonial songs, a second person assisting in the singing of the song repeats the words of the leading singer. Words rare often used extempore in these songs. On the last day of the feast all outstanding debts of the deceased were paid and payments made to all members of the opposite phratry who had assisted in any way or done any service in connection with the funeral and cremation, etc., of the deceased. All obligations on account of the latter were now forever discharged.

§17 the smooth stone of a frozen lake. Games, feasts, and gatherings involved large male social interaction.

§34 The rattle-drum drum furnished the standard musical instrument. The best wood drumheads came from the tan skin of a young moose, neither skin being inferior because it split too easily. The rawhide was stretched across one side of a circular wooden rim, before it was wrapping from the edges of the skin to its underneath the rim. These overlapping flaps also made a useful handle to hold the instrument. The rim of drums varied but a pattern of alternate sometimes-chained three bar is illustrative. To tighten the drumhead a player carefully heated it over a fire. Although the Upper Lillooet made rattles for children, such instruments were not regarded as musical instruments. Wooden, carved from willow, also constituted toys.[1]

§33 Repetitious rhythmic music like expressed feeling and aroused a communal interest around a place with two songs containing words. The repertory included potlatch songs, gambling songs for adult games, love songs to persuade a sweetheart, mourning songs and magical war chants. A shaman sang his own song while curing and at did a man making with a stick.

§35 The Upper Lillooet believe did not dance to a circle. Duties people ranged themselves in a row and, with the arms partly raised but not directly participating in the movement, raised the body up and down while keeping time with the feet.[2] Indians dancers painted their faces grotesquely and ornament themselves in shiny and wild dress, both dressed capes, elkskin headgear, and sharp bones all providing considerable entertainment for the spectators. Wild animal mimic might be more by members of the society.

§36 The people liked to engage in contests of strength and skill, including throwing, arrow shooting, wrestling, and racing. Adults and children played with balls made from a mass of skin sewn like a soccer ball is sometimes. Target shooting with a bow demanded a small stick thrown to the ground as a target. In one known game boys threw sticks to the snow trying to make them skip like the stones thrown across the surface of water. Young men frequently competed to see who by using the hands alone could break the hind quarter bone of a beaver. Unfortunately a girl also joined the competition. One event of breaking a beaver bone, according to an informant, has as resulting in with great force which then rising to break it in half. Children are said to have had the amusement but were could be shocked.[3] Wrestling enjoyed wide popularity among young men but was specifically prohibited between two brothers-in-law. Young men had foot races on the snow of a frozen lake. Female races could not be avoided but an informant believed

[1] A Dane informant from the Chilcotin a young man knew well in his words a boxing, wrestling, and throwing. He "began teaching his children and grandchildren [illegible] and also knew Kwakiutl, Indian, Bella Coola, Shuswap, [illegible] Indian, [illegible] Indian, [illegible] Indian